was more common formerly. The tattooing occurs on the arms, face, and chest. In Tandjung Bunga there is a lot of tattooing. Sometimes this is done on the back of the calves too. The young people do it no longer. However, the guru's daughter has her name tattooed on her arm.

The houses have upright sticks at the ridge ends, but the guru says this is of no significance.

Stones called nubanara are all over the kampong, lying flat mainly. I wonder if maybe these could have been used for graves in this kampong before, because the nubanara are scattered like the graves in Ende.

At the top of the kampong is the korke of the kampong, and in front is a nama, or rectangular dance place. This consists of a platform built up of stones. Some of the stones should stand (four, one for each of the main suku; but the guru says there may be more than four standing). This appears in Vatter's[1] photo of another nama. These former uprights here have fallen down and he says the people do not bother to erect them again. This is a sign of the steady breakdown of paganism. On the dance place there is an old drum left standing. It is evidently no longer used. The korke is empty, and has merely a bale-bale under a roof. No walls are left. The roof has not been repaired, which again may show the breakdown. Near the korke is a large house of the tuan tanah of the main suku, and near this is the korke of his suku. In addition to the kampong korke, there is one for each suku, but no nama in front of these. These korke are used by the kepala suku, who is also the tuan tanah of the suku, for suku rites regarding rain illness, etc. The main korke is used for kampong rites. When a feast is thus given, the big men sit on the bale-bale in the korke, and the dancers perform in front to the music of a drum and gong.

[1] [See bibliography, cat. 113--Analyst]

at me and raised his brows, saying, "Ah, but you are forgetting the kekuatan adjaib. It was not a matter of men alone." I am accepted as one who can appreciate the magical things. In this case he was pointing to "those intangible factors which mean so much in warfare."

There are no limitations on the number of children in a family. There is not even a conflict here with the church. He did say, however, that they know or think they know a medicine (at least he has heard that some women know about this) which might limit the number of children a woman could have (or did I say this?). Anyway, it is unthinkable.

The bigger the family the better it is. A big family, ama or suku makes its members cocky. As Roy says, he is a member of Hurint, the biggest sib here, and he would like to see the so and so who would try anything on him. He would have to settle with the group. Thus numbers mean strength all along the line.

The average size of the family here is about eight individuals. Formerly, about fifty per cent of the children did not grow up. Now they nearly all live (I doubt this, but evidently the change has been so dramatic with the introduction of modern medicine and cleanliness that it seems this way). I asked why, and they at once said new medicines and cleanliness.

Women do most of the upbringing. The father, for example, just looks on once in awhile. The mother is the crux, as well as other women. Later on, boys learn to work from their father and girls learn their tasks from their mother. The only change in all this is the school and church, especially of course the former.

There has been no significant change in the concept of a "suitable man or wife." So little has the pressure for mere existence lessened that appearance and looks are minor. First of